

the fields after they have been fertilized by the inundation.

| This, according to the inscription, was the kernel of the mysteries, the innermost secret revealed to the initiated. So

in the rites of Demeter at Eleusis a reaped ear of corn was exhibited to the worshippers as the central mystery of their religion.¹ We can now fully understand why at the great festival of sowing in the month of Khoiak the priests used to bury effigies of Osiris made of earth and corn. When

these effigies were taken up again at the end of a year or of a shorter interval, the corn would be found to have sprouted

from the body of Osiris, and this sprouting of the grain would be hailed as an omen, or rather as the cause, of the growth of the crops.² The corn-god produced the corn from himself: he gave his own body to feed the people: he died that they might live.

Com- And from the death and resurrection of their great god

effigies of ^e Egyptians drew not only their support and sustenance

Osiris in this life, but also their hope of a life eternal beyond the

buried with

the dead grave* This hope is indicated in the clearest manner by to ensure the very remarkable effigies of Osiris which have come to rection. * light in Egyptian cemeteries.. Thus in the Valley of the Kings at Thebes there was found the tomb of a royal fan-bearer who lived about 1500 B.C. Among the rich contents of the tomb there was a bier on which rested a mattress of reeds covered with three layers of linen. On the upper side of the linen was painted a life-size figure of Osiris; and the interior of the figure, which was waterproof, contained a mixture of vegetable mould, barley, and a

sticky fluid. The
 barley had sprouted and sent out shoots two or
 three inches
 long.³ Again, in the cemetery at Cynopolis
 "were numerous
 burials of Osiris figures. These were made of
 grain wrapped
 up in cloth and roughly shaped like an Osiris,
 and placed
 inside a bricked-up recess at the side of the
 tomb, sometimes

¹ Hippolytus, *Refutatio omnium* a symbol of the
 divine resurrection.
haeresium, v. S, p. 162 ed. L. Duncker ³ A. Wiedemann,
 "L'Osiris vege- tant," *Le Musdon*,
 and F. G. Schneidewin (Gottingen, N.S. iv. (1903)
 1859). See *Spirits of the Corn and of* p. 111; *Egyptian*
Exploration Fund
the IVild, i. 38 jv/. *Archaeological Report*, 1898-
 1899, pp.
² Prof. A. Erman rightly assumes 24 sq. ; A. Moret,
Kings and Gods of
*(Die agyptische Religion** p. 234) that *Egypt* (New York and
 London, 1912),
 the images made in the month of p. 94, with plate xi.
 ; ?>/. *My stores*
 Khoiak were intended to germinate as *Egyptians* (Paris,
 1913), p. 41. *